538 2 times (Voegelin, 1935 b, 223). Bath taken to make listeners "strong; keep them healthy," so wood would not prick them (ibid.); if listener did not want to take early morning plunge he or she gave story teller something to eat, such as few piñons, acorns, seeds. Persons in house who did not wish to incur obligations that listening to stories involved lay down, covered head with robe so they could not hear stories, and slept.

538 773 Myths could only be told in wintertime, at night; if told in summer snakes bit listeners and narrator. Tales regarded as true stories, such as Orpheus story which narrates adventures of mortal man seeking to recover his dead wife, SM would tell in summer, but it was taboo to tell Coyote myths, etc., then. A very few old persons, of whom SM is one, still narrate myths to small groups on winter nights.

524 String figures.- String figures (a·wil) made from native twine, in winter, either during day or night, for pleasure only, by men and women; "everybody knew how to make them" (FP, SM). Old people urged young people to make the figures; "if old person had a son or daughter who asked him to make some string figures, the old man would say, 'This is Coyote or Bear,' and the young people would learn how to make it by watching that old person. They seemed to make pictures with those figures. Or if a person knew a lot of figures, people would go to his house at night in winter to watch him make them; the figures might suggest stories to the maker, too" (SM).

[538] Figures did not, however, accompany myths as means of illustration. Some names of string figures were: Mouse, Tugayayal (bird), Bluejay jumping (SM), Bear in house, Tugayayal flying, Coyote running, rabbit net (FP). All animals mentioned above occur as characters in myths.

[552] Same taboo extended to making string figures in summer that held for telling myths in summer (above).

WAR

721 Although Tübatulabal were probably, as Kroeber points out (Handbook, 605-606), not markedly aggressive group, nevertheless they engaged in hostilities with neighboring tribes to greater extent than did, for example, their Shoshonean neighbors, Owens Valley Paiute (Steward, 1933, 306). Various central Yokuts groups made raids into Tübatulabal territory, which were followed by reprisals on part of Tübatulabal (SM, FP, FM); "the Kawaiisu used to go and fight with the Tejon people (s. Yokuts), but the Tübatulabal never did" (SM). Although SM, FP said that to their knowledge relations with Koso and Kawaiisu had always been friendly, Tübatulabal even engaging Koso as allies during war with Yokuts (below), FM said he had been told by "Little Bill" Chico that Tübatulabal "often fought with the Kawaiisu,

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